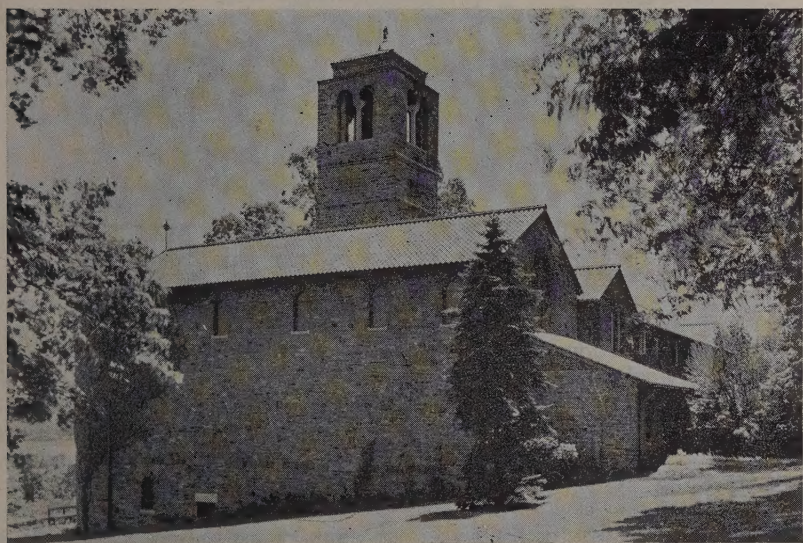


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The Holy Cross Magazine

May



1949

Richard Hurrell Froude and the Oxford Movement

BY LAWRENCE R. DAWSON, JR.

THE meetings at Hadleigh were attended, as it has been said, by Rose, Palmer, Perceval, and Froude. Neither man nor Keble attended, for reasons are not entirely clear, although Palmer's observation that "Newman and Keble no confidence in meetings of commitment" is probably an adequate explanation, and their later correspondence indicated both men held strong doubts of the decisions that would be taken under the leadership of the conservative-minded Rose and Palmer. As will be shown later, Froude shared the same feelings. The four men who met together at Hadleigh were agreed on three principles:

Feeling that it was necessary to make Churchmen realize the essential bonds of Churchmanship, as opposed to the artificial and temporary dependence upon the state, they aimed at asserting the reality of the Church as a spiritual body perpetuated by the Apostolical Succession, and conveying life through its Sacraments—this as against the individualism of the Evangelicals and the Erastianism of politicians; the authorita-

tive dogmatic character of its formulae—this as against the liberalism of . . . Arnold . . . and more subordinately its independence of Rome.

From these general principles, the men advanced differing ideas as to the means by which they were to be best effected, so that the subjects became chiefly disciplinary. There were in general three subjects: the call for lay synods, the appointment of bishops, and the relationship of Church and State. On the first there was more agreement between Rose and Froude than on the others. Carrying out the desire to strengthen the position of the Church as a distinct spiritual society, Rose suggested that a synod, composed of laymen and clergy, be obtained. In this proposal, Froude saw a possibility to carry out his ideal of freedom as the divine prerogative of the Church, as his favorite saint, Thomas à Becket, had done in an earlier time, and so Froude recommended the proposal to Newman and Keble. The other two subjects proved to be more difficult. To Froude, the appointment of the bishops

was closely involved with the relation of the Church and State, and he was impatient of any proposals which accepted the existing relationship. Although there was agreement among the members at Hadleigh that the relationship was not ideal, Froude's suggestion differed markedly from the others'. It was Rose's plan to strengthen the authority of the bishops by ascertaining the exact obligation undertaken by the clergy in their oath of canonical obedience. Froude himself realized the need of such a clarification: reporting to Newman after the meeting he said:

I myself have a most indistinct idea of what I am bound to; yet the oath must contemplate something definite, and sufficient to preserve practical subordination.

But he did not agree that Rose's plan would be sufficient, and termed it an example of Rose's "conservative hopes." Agreeing that canonical obedience was an important issue, since "it is likely to be the only support of Church government when the state refused to support it," Froude believed that the only adequate action would be a complete severance of the Church from the State. As a means of carrying this out, he recommended agitation for the repeal of the law which required the dean and chapter to elect as bishop the person nominated by the Crown. It was the proposal of a radical,

and Froude had, indeed, assumed that for himself three months earlier, who was yet in Europe. It was the proposal a man interested single-mindedly in religion and unconcerned about the most prudent means of arriving at them. Rose considered the suggestion audacious, and Palmer informed Newman that he considered Froude's proposals at Hadleigh the thoughts of a "deficient in learning, and therefore rash."

There are grounds for such epithets: these: Froude was not "learned" and he was sometimes "rash." He was never a man given to choosing his words carefully, to calculating their possible effects upon other men in which might not possess his poetic foresight. It was his manner to precipitate his thoughts regardless of the consideration he gave them, upon his colleagues. His role was that of a "poker"; "... his vocation was less lead than to prompt," as his biographer Louis Guiney, says. In this distinction lay the difference between the two classes of mind that were represented at Hadleigh. Whereas Rose and Palmer were thinking in terms of a well organized party that was to conduct a great local campaign, Froude was thinking in terms of individual minds sensitive to the nature of the problems and anxious only to have them solved. As Miss Guiney said, "... consequently not processes, were in his foreground." At Hadleigh Froude's attitude was not one of the moment only; it was such an attitude that characterized the first definite stirrings of opposition that he and Newman had experienced the year before. It was an attitude that he held consistently during the rest of his life. It was because Froude knew that this attitude was not characteristic of the others who were to meet at Hadleigh, that his biographer said of him, "he went down from Oxford somewhat grumblingly."



ST. JOHN AND THE POISONED CUP

By Allegretto Nuzi

(Courtesy of the National Gallery of Art, Washington, D.C.)
(Kress Collection)

Froude's preoccupation with consequences indicated an independent, individual spirit burning only to express serious thoughts. The independence with which he spoke at Hadleigh was foreshadowed in the assumption on which he and Newman began their work. On the first of December, 1832, Newman wrote to a friend of the resolution which he and Froude had made to express

selves upon the conditions of the time:

We have in contemplation to set up a verse department in Rose's Magazine for all right purposes. . . . Do not stirring times bring out poets? Do they not give opportunity for the rhetoric of poetry and the persuasion? And may we not produce the shadow of high things, if not the high things themselves? It is to be remembered that this statement of purpose was made eight months before meeting at Hadleigh. The two friends left England a week later upon their tour of the Mediterranean, and it was during the tour that most of the poems were written. The first of them appeared in the *British Magazine*, June, 1833, a month before the Hadleigh conferences.

The *Lyra Apostolica*, the title given to the poetry section of the magazine and later to the collected edition of the poems, stood foremost in the minds of the two men as an instructional means of recalling forgotten truths. "What is the 'Lyra Apostolica'?" Newman asks, "but a ballad? It was undertaken with a view of catching people unguarded." Poetry rarely contemplates the finality of committees or meetings. Its aim is rather set on higher things, and much of what is meant by "high things," at least to Newman and Froude, is a matter of spiritual discipline. It was discipline of the spirit which was lacking in the Churchmen of that time. It was discipline that the two men knew was required before Churchmen would act. "We have a work to do in England," Newman cried, and the poems were banners for men who had flung themselves into a cause with the reckless confidence of individuals "who have let themselves go under the inspiration of a high adventure."

It is a long way from this kind of spirit to that which sees right action carried on in the form of deliberation and consultations and the general system of checks and balances of the party work which Rose favored. Froude never lost sight of the "high things"; he remained until the end a man consecrated to a cause, a man who, with the poet's fire, rebelled against the delays and comparative inaction which are always attendant upon group operation. His was a Cavalier spirit, audacious, impulsive, a rash spirit. And the effect upon such a spirit of the cautious



ST. KATHARINE OF ALEXANDRIA
By Cavallina

(Courtesy of the Metropolitan Museum of Art)

recommendations that Rose made at the Hadleigh meetings was inevitable. Froude wished to break with Rose. He sent his expression of dissatisfaction to Newman, but Newman was not ready, at this time, to break away from the others. Keble was skeptical of group action; replying to the letter that Newman wrote to him asking whether it was not desirable to act in concert, Keble said, ". . . if the Hadleighians could not agree, where *inter quatuor muros* will you find six men to agree together?" Froude's recommendation was for the individual course which Newman was, in fact, later to take. It was one of the early instances of Froude's vision extending beyond Newman's.

Following the three days of meetings at Hadleigh without coming to any definite agreement on policy, but with the feeling that a league of interested Churchmen was desirable, the four men returned to their respective places: Rose and Perceval to London, and Froude and Palmer to Oxford. The center of action then became Oxford, where Newman had long considered that their principles would gain greater weight. While keeping in touch with Keble and Rose by

correspondence, Palmer, Newman, and Froude continued discussions of procedure. Palmer suggested the idea of an association, and, with Newman's and Froude's agreement, drew up a document entitled, "Suggestions for the Formation of Friends of the Church." After listing the dangers that threatened the Church, the document concluded with the following two objects of the association:

(1) To maintain pure and inviolate the doctrines, the services, and the discipline of the Church—that is, to withstand all changes which involve the denial or suppression of doctrine, a departure from primitive practice in religious office, or innovation upon the Apostolical prerogatives, orders, and commissions of bishops, priests, and deacons.

(2) To afford Churchmen opportunities of exchanging their sentiments and of cooperating on a large scale.

It was over the meaning of the word *association* that the eventual split between the conservative men and the progressive men came about. Newman considered the association to be a group of men gathered together with general agreement upon principles, but with the freedom to express themselves as individuals. Palmer, on the other hand, considered the association to be an organized body which required the approval of the whole body of any action taken or ideas expressed by an individual. Both Palmer and Rose were concerned about the effect of the distribution of tracts. In contrast to Newman and Froude, who were "nobodies", they had positions of responsibility, and connections among the high clergy which caused them to ponder carefully any expression of an association which would be taken to be shared by them. As Newman said in his *Apologia*

Of course, their beau ideal in ecclesiastical action was a board of safe, sound, and sensible men . . . he [Palmer] wished for a committee, and association, with rules and meetings, to protect the interests of the Church in its existing peril.

This difference in the interpretation of the purpose of the association came to a head with the first copies of the *Tracts for the Times*. The "Suggestions" having been distributed widely among the clergy, and obtaining universal acceptance, the next ques-

tion was what further action was to be taken. Newman took the first step by writing having printed anonymously the first *Tracts for the Times* on September 9, 1841. At the same time he asked Froude, Keble, and Perceval to supply him with further tracts. But Newman's initiative immediately encountered the opposition of Palmer. On September 18, Newman wrote to Froude:

I doubt whether you will like the way we are going. I myself am disappointed and wish for your presence here. . . . A difficulty has arisen about the Tracts. That is . . . the question: 'Do the tracts commit the Society?' No; mine, for example, are designedly in the first person. Then Palmer says, 'No tracts must be issued without the Committee's approval, and we must have on it *men of different tastes*. . . .

Newman acquiesced for the time to Palmer's view regarding the publication of the Tracts, although "Keble and Froude advocated continuance strongly, and were angry with me for consenting to stop them." Froude expressed himself in stronger language. "As to giving up the Tracts, the notion is odious."

Owing to this division, the Association shortly afterward broke down at Oxford, and Newman resumed his publication of Tracts at the end of October. Thereafter the Oxford Movement became primarily Tractarian. It was a victory for the movement and personality of the individual over group spirit, and Palmer, at a later time, pointed out publicly the dangers that he felt would come from such a course.

Thus a movement which had been introduced as that which was to lead to unity, and was based on adherence to the known truth taught by the Church of England, was gradually changing its form, and while theoretically advocating established principles, and resisting innovations, was introducing as an essential principal the most unbounded freedom of speculation, provided it was not in the direction of Latitudinarianism.

It is probably true that such was the effect with the publication of *Tract Ninety*, for the tracts were brought to an end for much the same reasons as these. But to see in individual action nothing but license is to ignore a point of view in which there can also be much good. Newman's own words in j

tion of his course, states the view excellently:

They were not intended as symbols *ex cathedra*, but as the expression of individual minds; and individuals, feeling strongly, while on the one hand, they are incidentally faulty in mode or language, are still peculiarly effective. No great work was done by a system; whereas systems rise out of individual exertion. Luther was an individual. The very faults of an individual excite attention; he loses, but his cause (if good and he powerful-minded) gains. This is the way of things: we promote truth by a self-sacrifice.

was under the force of their "individual minds . . . feeling strongly" that Froude and Newman had sounded their first rallying cry in the *Lyra Apostolica*; and through Newman's retrospective passage there is perceptible the character of Hurrell Froude, an individual certainly "incidentally faulty in mode or language," but to the author "still peculiarly effective." It could also be truly said of Froude, that "the very faults . . . excite attention."

Of the *Tracts for the Times* Froude contributed at most but four. Tract eight, which was distributed variously to both Newman and Froude, is entitled "The Gospel a Law of Liberty." Pointing out to those who would demand specific Scriptural commands for an ecclesiastical system that the Bible is "not intended to teach . . . matters of discipline much as of faith," the theme of the tract is that those who love God will want to please Him. The support which Scripture gives to ecclesiastical forms used by the Church of England is discernible to those who love Him, regardless of the fact that they may be faintly drawn. After giving a number of examples of the forms and the Scriptural objections for them, the tract concludes with the observation that obedience in good faith is more important than the current habit of demanding rigid demonstration for every practice and observance." Tract Nine, entitled "On Shortening the Church Services," meets the objection that the services are too long, and points out examples from the early Church to show that much longer times were spent in daily worship. Newman had urged Froude to write this tract because of Froude's knowledge of the Roman Breviary

and other service books. The tract cites the early practice of observing regularly the *Horae Canonicae* and the Nocturnes, traces them through the process of being altered into Matins and Vespers, to the Reformers, who curtailed the "already compressed ritual of the early Christians," and concludes with the following:

Since the Reformation the same gradual change in the prevailing notion of prayer has worked its way silently but generally. The Services, as they were left by the Reformers, were as they had been from the first ages, *daily* Services; they are now *weekly* Services. Are they not in a fair way to become *monthly*?

Tract fifty-nine dealt with Froude's ideas of Church and State; the substance of these ideas will be given presently. The fourth of Froude's tracts, number sixty-three, was entitled "The Antiquity of the Existing Liturgies." Using the then new practice of illustrating by arranging the material in parallel columns, Froude compared the English Liturgy to the four ancient Liturgies. Observing that all of the Liturgies resembled one another so closely as to indicate a common source, he directed the attention to the central place that the sacrifice of the Eucharist had in all except the English Liturgy; and he recommended the matter "to the consideration of such Protestant bodies as have rejected ancient forms." One of the sources which he recommended for a study of the subject was William Palmer's *Origines Liturgicae*.

As has been seen in his recommendations at Hadleigh, one of Froude's favorite contentions was based on the question of the union of Church and State. As early as 1831 he was expressing his notions in letters to friends in his customary strong language: "I have now made up my mind that the country is too bad to deserve an Established Church"; and near the end of the same year, when the Reform Bill was before Parliament, he wrote, ". . . the Church can never right itself without a blow-up." Although Palmer was able to say of Froude that he could work in entire sympathy with him on Church questions, on this matter Palmer had to qualify his remark:

The only point on which I could not concur with him was the manner in which he spoke of the union of

Church and State, which he esteemed unlawful *per se*, while I only objected to its abuses.

After vacillations in his convictions on this issue, Newman, at the end of August, 1833, was ready to agree with Froude, saying:

... agitation is the order of the day . . . I do feel I should be glad if it were done and over, much as the nation would lose by it; for I fear the Church is being corrupted by the union.

Keble, of course, in his sermon of the National Apostasy, had expressed his antagonism to the encroachments of the State, and it was his opinion at this time that the union of Church and State was sinful. While Newman and Palmer at Oxford were having their difficulties over the *Tracts*, Froude was at his home in Dartington, busily engaged in putting his views of Church and State into writing. He summarized the recent changes and stated their effect upon the validity of the union:

The joint effect of three recent and important Acts, (1) the Repeal of the Test and Corporation Acts, (2) the Concession to the Roman Catholics, (3) the late Act for Parliamentary Reform, has most certainly been to efface in at least one branch of our Civil Legislature, that character which, according to our great Authorities, qualified it to be at the same time our Ecclesiastical Legislature, and thus to cancel the conditions on which it has been allowed to interfere in matters spiritual.

The authority to which Froude turned in support of his view of the relationship of Church and State was Richard Hooker. Hooker had identified the Church with the State, but upon a much different basis from that which was being proclaimed by Dr. Arnold and the other Liberals. The Liberals were anxious to strengthen the Established Church by including those who had been dissenters and non-conformists, and their basis for the inclusion appeared to have little theological basis. Froude stated with vigor his dissatisfaction with the plan:

"A union between excellent men of all parties for the maintenance of peace and order!" excellent truly, and of all parties! parties who agree in nothing but a wish to maintain peace and good order! who differ in opinion respecting all those points about which to differ is to disapprove; who will unite on no other basis than that of selfish worldly convenience; and yet who are to recognize each other as excellent men! How can

one protest too earnestly against such mawkishness as this?

Such a church as Dr. Arnold proposed an unsatisfactory one to all parties because such an "airy scheme . . . entirely regarded the rooted principles of those who they were intended to embrace." The scheme obviously assumed practical and political considerations over religious. Froude continued:

If we must indeed make up our mind to the course which is here prescribed, if we must abandon all hopes of recovering our lost position; if we are no longer to contend for the exclusive supremacy that was formerly deemed the right of the Church of England,—if so, then it is high time for us to look the truth in the face, to examine it in all its bearings, and follow it into all its consequences.

Turning, then, to Hooker for the principle underlying the basis of a just union of Church and State, Froude shows his belief to be that "it were unnatural that the operation of such laws should not rest with Bishops and pastors of our souls . . ." that the sanction of the whole Church was required to make them religiously or naturally binding. The whole Church, in Hooker's time, was represented by a General Synod, laity as well as clergy. The sanction was conferred by Parliament and Convocation, and since, at that time, Convocation was a synod of the clergy, and Parliament was a synod of the laity, the whole body of the realm, synonymous with the Church, was truly represented.

From this basis, Froude showed that the present union of Church and State was illegal, unnatural, and irreligious. Through the laws that opened Parliament to other than Churchmen, Parliament no longer represented the whole Church, and could, therefore, make no laws that would be binding on the whole Church. The difficulty lay in the fact that the Church was a national Church which seemed to imply to his opponents that citizenship was a sufficient and only requirement for membership. But Froude could not allow such an argument to pass for there remained the most vital matter—the discipline of the Church. Unless the Church demanded the continued evidence of a sincere regard for its doctrines and practices, it would become progressively weak.

had grown weaker in the past when "they learned to think more of the numbers of the sincerity of their converts." His illusion from this emphasis upon discipline follows:

If a national Church means a Church without discipline, every argument for discipline is an argument against a national Church; and the best thing we can do is to unnationalize ours as soon as possible.

In a conclusion he did not think to be anything but common sense. Continuing, he said:

The body of the English nation are sincere Christians or they are not; if they are, they will submit to Discipline as readily as the primitive Christians did. If not, let us tell the truth and shame the devil: let us give up a national Church and have a real one.

Closely associated with the independence of the Church, Froude believed to be the authority of the Church. As early as 1831, he was concerned with thoughts about the doctrine of the Apostolical Succession. He wrote:

Everyone admits the truth of the history which records the appointment of Christian teachers, and it is well known that to some among those teachers was committed the authority of ordaining successors to themselves. . . . Here, then, are a set of persons (the Bishops) who rest their claims to attention on their authority, not on their own personal qualifications, nor on the nature of their doctrines.

The authority of the Church derives from the Apostolical Succession, and the Apostolical Succession has been preserved distinct from the State, since it is a commission not only by the bishops, in the Sacrament of Holy Orders. This doctrine was emphasized at the Hadleigh meetings in the Archbishop's Manual, so that from the earliest stages the Oxford Movement was char-

acterized by the doctrine. After the Hadleigh meetings, when Froude wrote to Newman of the urgency of examining the meaning of canonical obedience, it was this doctrine that he had in mind, and when Palmer, Newman, and Froude had their discussions at Oxford, they decided that it should be made the cornerstone of their efforts.

The basis of the objections which the Oxford men were making to the encroachments of the civil government is evident. But the *successio apostolica* as a rule of practice also had three derivative principles: (1) that participation in the Body and Blood of Christ in the Holy Eucharist is essential to the maintenance of the Christian life and hope in each individual; (2) that this participation is communicated to individual Christians *only* by the hands of the Apostles' successors and their delegates; (3) that the successors of the Apostles are those who descend from them in a "straight line by the imposition of hands, and that their delegates are the priests whom each has commissioned." Civil interference in what is doctrinally a sacred prerogative, the selection of bishops, would result in the invalidation of the Sacraments, particularly the Sacrament of the Holy Eucharist, the main sacrament in the maintenance of the Christian life.

It was on these doctrines that Froude laid his greatest emphasis. Behind all of them is a conception of the Church as a distinct spiritual society which has a special commission to perform. The civil government cannot interfere in the spiritual prerogatives of the Church without invalidating the function of the Church. And at the bottom of the objections which Froude was making was the doctrine of the Apostolical Succession.

[To be concluded]



Exorcising A Demon

BY DOROTHY LITTLEWORT

THERE is a terror that walks by night. It walks also by daylight, but then it is only a puny fear, peering out at you from the cluttered corners of your mind. At night it is robust and hearty, for it feeds then upon the richness of the human spirit. Its name is Doubt; its name is Despair. Its name is Satan.

On this particular night it was no stranger to me. I knew it well. It had skipped ahead of me on the vacation beaches; it had sat beside me at my desk. It had faced me across the table. Now it sat, strong and hard, in the middle of my mind; in the middle of the room. And I braced myself for the attack.

It began as usual; first the empty feeling, a kind of numbness, a spreading futility, a paralysis of the spirit. The familiar bedroom took on a sinister aspect, even the little vigil light threw strange jumping shadows.

"Not light," said Milton, "but darkness visible."

That was it. I was in the presence of darkness visible. The thing in my mind spoke.

"You fool," it said. "You poor, gullible fool. You swallow everything they tell you. 'Eternal life,' indeed!"

I began to feel suffocated.

"What proof is there?" it said. "Be reasonable. Face the facts. You're here today and gone tomorrow. When you're dead, you're dead a long, long time."

It began to sound very sensible. I hated it, but it was good reasoning. The darkling shadows shifted, and Despair sat solidly in my mind.

"Faith in God," it said, "is a hangover from the Stone Age when Man could explain natural phenomena only by inventing a supernatural being. Jesus Christ was merely a good man, not the Son of God. Religion," it said, "is the opiate of the people."

This time I succeeded in drawing a deep breath.

"I believe," I said aloud, "in one God Father Almighty. . . ."

"Words!" shouted Despair. "Words, words, words!"

"Maker of heaven and earth," I said, "and of all things visible and invisible: in one Lord Jesus Christ, the only begotten Son of God; begotten of his Father before all worlds. . . ."

The other voice was less confident now. "It's a cheap trick with words," it muttered, "nothing but an incantation."

I interrupted it.

"God of God," I said firmly, "Light of Light, Very God of very God; Begotten not made: Being of one substance with the Father, by whom all things were made. . . ."

I heard nothing now except perhaps a faint whimper. The pressure around my head eased. I began to feel alive again.

"Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, and was made man:."

The thing that had been in my mind shriveled and fell away and returned to its ignorant dark. The beautiful, ancient words continued to the end.

"And I look," I finished triumphantly, "for the Resurrection of the dead; and the Life of the world to come."

I made the sign of the Cross, and looked around the room. It was quite empty except for the little vigil lamp before the statue of Our Lady gave off a gentle light. The shadows were natural and good. I felt as if I had returned from a long, terrible journey.

Explain it according to your divers persuasions. Perhaps, in a disagreement with myself, the most logical argument won. Perhaps the Devil, an incarnation of all Evilures us to our destruction with false promises. Or did I exorcise, that night, an actual demon? I think that I did; not by an incantation; not by a familiar word pattern; but

holding high before me the declaration
by faith, as Hamlet held his sword, hilt-
most, like a Cross, to ward off evil.

There is a terror that walks by night.
The hand is the hand of Despair; but the
voice is the voice of Satan.

Training Liberian Clergy

BY A. APPLETON PACKARD, O.H.C.

A NEGRO boy about a dozen years old was hurrying through the "bush" near the coast of Liberia, West Africa. He bore a message—that of death of an important uncle of his. This he had wielded power. The boy was afraid, more than afraid: terror-stricken. Why could he fear? He feared his uncle's spirit, and when he stumbled through the streams he feared the water spirits as well. What might not these spirits do to him, unless he were very careful? Strangers passed on the pathway. He couldn't even return their friendly greetings, for, as he told me long afterwards, he was literally struck dumb with terror by night, lurking shadows, evil spirits, and the now ever more powerful redemptive spirit of his deceased relative. Yet when he came to the village where the other members of his family lived, in their homely companionship, his tongue was loosed, he felt the word of the departed chief, and he was at last relieved. Today that fellow is a crown man, and, God willing, will soon be advanced to the diaconate. To rid his children of those prevalent fears still clutching their hearts, so widely in the coastal public, and to enlighten the stubborn blindness of that Mohammedanism overgrowing paganism in his own background, he is dedicating himself to the Sacred Ministry. He was one of my best students at the liturgical seminary in Liberia's hinterland about which I write.

How did it all begin? Fathers Kroll (prior), Parsell and Bessom during 1932-33 came to the conclusion that after nearly a core of years' existence, our Holy Cross Liberian Mission at Bolahun should sponsor a small, informal seminary to train any of the Bishop of the Missionary District might send us, and, above everything else, spare our own local natives for the Priesthood to minister throughout the neigh-

borhood under our direction. With the enthusiastic backing and support of Father Alan Whittemore, Superior of the community, who knew the whole situation intimately due to his decade of service in the interior, Bishop Kroll was approached. He, too, was delighted at the prospects, and details began to be worked out. The Order was to provide teaching and books, the diocesan financial sustenance. Two men, one a Vai, the other a Gola, by name William Vaanii Gray and Christopher Kay Kandakai, were sent up from the coast as nucleus. Mrs. Gray is a graduate nurse of Saint Timothy's Hospital, Cape Mount, and has rendered invaluable service at Saint Joseph's Hospital, Bolahun. Mrs. Kandakai is a niece of Father Coleman, a veteran priest of the District, and they have four little daughters. What previous studies did these men have in beginning seminary work? Vaanii completed eighth grade at Saint John's School, Cape Mount, went through a year of high school there, then for ten years acted as head teacher at Mambo back of Cape Mount, and studied Greek privately under Father Alan Bragg, as well as doing a lot of book-work on his own Vai tongue. Kay finished high school, took a teacher-training course, and followed this with three years of teaching at another native school. Thus you see these seminarians came with tested backgrounds and settled characters.

In addition to those two, the student body so far has consisted of two more: Philip Bala Hance and Cyprian Ambulay. They are both from the Bandi tribe, brought up and known by us since they were scarcely more than five or six years of age. Philip, after graduating from our elementary school, went on to four years at Cape Mount. Subsequent to teaching for us awhile, he studied a couple of years at the seminary, then for the past year has done "field work" very success-



THREE OF THE SEMINARIANS

fully as teacher at Foyandundu in Kissi country, in order that before going back to his divinity studies, he may show his mettle in a responsible position. Cyprian, the latest acquisition, is our oldest and best Evangelist or Catechist, who, though he has only gone to fifth grade, possesses the strong personality, the respect of his people, the ability to minister to them, which we pray will lead eventually to ordination for work amongst them under the Canons so allowing. Four constitutes, obviously, nearly the smallest possible student group. But I insert "nearly" when I read in *The Witness* for January 10, 1946, that the Seminary of our Church in Japan, destroyed during the recent war, "now meets with two students in a house on the campus of Saint Paul's University, Tokyo." Numbers we are never likely to draw, nor desire in the least to acquire. Moral stability, a true vocation, determined priestly service to God and one's fellow-men we must have, however few be the roster of those entering on this

most blessed privilege of bringing Christ to men and men to Christ.

February 1944, saw the seminarist assembled at Bolahun. Father Parsell did the teaching most of this first year. When he went on furlough that autumn Father Kroll succeeded him temporarily. Then Father Parsell took over as "Dean" in early November '44, and have been at it ever since. Father Kroll handling Latin, and Father Parsell on his return to the field followed him on the subject. All the other classmates have endeavored to give. That the baby institution was well under way by the close of 1944 is indicated by a reference in the order's annual Advent appeal for funds in support of the Mission. "Then, at last, we have started courses for training possible priests. Our first three candidates may some day regard themselves as 'Charter Members' of a seminary at Bolahun! At present, they are housed in native huts within the compound. Thus we go forward."

What were sources for the courses given? How did we arrange the curriculum? The other seminaries for training indigenous clergy in different parts of the world were consulted. On their trip to South Africa in 1942 Fathers Kroll and Parsell were able to visit some of the places, particularly those conducted by English Religious, many of them similar and by now well-established preparations for ordination. Again, Bishop Kroll himself, just before his elevation to the Episcopalate, had acted not only as Dean of the Holy Trinity Cathedral, Port-au-Prince, Haiti, but also as head of the seminary training Haitian French-speaking colonial men. In addition to these, when at home in the winter of '44 Father Parsell conferred notes with Father John R. Ramsey, who kindly wrote out a complete memorandum regarding Saint Andrew's Training School, Sagada, Philippine Islands, where he had taught. This covers a projected schedule of eight years' work, some of the men have been through high school, others not; the preparation of good devoted catechists out of those with neither education nor innate ability to become priests, was kept in mind. This is true, too, of ourselves, and one great reason why we are determined

V.) to keep our training school going lively ahead. The courses we had worked proved strikingly similar to those provided at Sagada. As will be seen below, the similarities are marked. For example, in the two years of the Philippine seminary a short history of philosophy is offered; in the third year time out from classes is given for actual missionary work under experienced direction (ours was scheduled for the fifth year); and basic studies in Old Testament, Church History, and Mathematics, Ascetic and Moral Theology, and fundamentals in our own development curricula. Additional studies were provided in the Philippines of Homiletics in the seventh and eighth years, Missionary Extension, Polity, Liturgics, Church Administration, the Diaconate, Greek and Latin for those prepared for them, and Pastoralia. A yearly retreat of three days and sometimes a day once a month, together with a carefully-conceived spiritual schedule, are all much the same as we projected at Bolahun. A common purpose on this final all-important point may be expressed in Father Ramsey's words: "A simple but vital life of well-ordered prayer." Without this—though some seminaries even today appear to practice but not in theory to maintain the opposite—every pre-ordination study is in vain. A holy Priesthood in the mission field to comparatively illiterate congregations is more needed than a learned one, though a combination of the two remains the ideal for every priest everywhere. Local conditions and circumstances in Liberia as a whole, and in our chosen part of it in particular, were of course kept in mind constantly while working out the entire scheme. The invaluable booklets put forth by the Episcopal Church headquarters at 281 Fourth Avenue, New York City, were consulted: "Guide for Candidates for Holy Orders" (1937), "Admission to the Ministry," "Rules for Boards of Examining Chaplains," "Theological Textbooks," and the appropriate Canons.

The major part of the work is scheduled to last something over five years. Each year a weekly time-table was typed, plus another sheet outlining the year's courses of study,

with a list of the books used and a general estimate of the ground to be covered.

But, to our eyes just as important, were other ways by which these men prepare for their future. In turn they act as Subdeacon and Master of Ceremonies at High Mass. They officiate at and deliver an address in English for Sunday Evensong. Weekly they go out for evangelistic "God-palaver" in surrounding villages. They do some teaching in our grade schools. They conduct once a week the 8:30 meditation which is given on five mornings, led on other days by their teacher, and is followed by classes from 9:00 to noon. During the first three years they have evening study in common. And they set examples of civilized Christian family life before our local community.

Their specific spiritual schedule includes the requirement of daily morning and evening prayers in private, attendance with the



AT THE DISPENSARY

Fathers at the Offices of Lauds and Prime, serving at Mass, frequent reception of Holy Communion, and daily meditation alone when not together. Afternoons are free, followed by Vespers and Intercessions with the Community, and Compline later. Monthly Confession is the rule. All four men, in addition, are now Seminarists Associate of the Order of the Holy Cross, so they are at one with their far-distant fellow-students in the supreme bonds of mutual prayer life. The two oldest have applied to Bishop Harris for admission as Postulants.

The name chosen for this embryonic but hopeful theological set-up is "Saint Cyril's Seminary." Cyril of Alexandria was, first, an African. Secondly, as the Collect for his commemoration notes, he was "an invincible defender of the divine motherhood of the Blessed Virgin Mary," and because our big Bolahun church is dedicated under her maternal patronage, this is an appropriate link with the center of Bolahun's life and devotion. It is to me meaningful that I write these words on shipboard in the rolling At-

lantic upon my way back from Liberia, England and thence America on the feast of this champion of the Faith in God and Man.

I would close by begging the reader, occasionally at least to use the Seminary pre-cited each day as classwork begins, that would bless and guide us in our purpose to raise up for Him amid the darkness and ignorance of most of Liberia, a Priesthood worthy of its high calling and selflessly dedicated to the forwarding of His Kingdom among us. "O God the Holy Ghost, Lord and Giver of life, Whom Thy servants earnestly hope to receive in fullness for the Office and Work of Priests in the Church of God; bless, humbly beseech Thee, this Seminary of Saint Cyril for those called to labor in the land of Liberia. Enlighten our minds, O rules our wills, sanctify our lives; that we may learn now to serve Thee and Thy children in days to come, through Jesus Christ our Lord, Whom with the Father and the same Holy Spirit, we worship and glorify as one God, world without end. Amen."

Divine Compassion

BY ALAN WHITTEMORE, O.H.C.

II. THE FRAME

PERHAPS, for some of you, Part I was all that you want and need. You may well be content with the simple fact, which you need not try to explain, that in some mysterious way, but really and truly, our dear Lord shares your suffering. There is no need for any but theologians to consider the precise way in which this blessed truth fits into the framework of Christian Theology as a whole. In any case, I warn those who wish to pursue that advantage with me not to let the diverse opinions among experts regarding the *explanation* obscure the fact itself.

Let us begin with the thinkers who hold that God, *as God*, shares our suffering. Some of them are quoted by Baron von Hügel,* in part as follows:

J. Estlin Carpenter: "... for He, in whom

we live and move and have our being, feels in our nerves and understands our pain, at the long passion of our humanity is born in all its multitudinous variety by Him."

C. S. Dinsmore: "... As the flash of the volcano discloses for a few hours the elemental fires at the earth's center, so the light on Calvary was the bursting forth through historical conditions of the very nature of the Everlasting. There was a cross in the heart of God before there was one planted on the green hill outside of Jerusalem. And now that the cross of wood has been taken down, the one in the heart of God abides, and it will remain so long as there is one sinful soul for whom to suffer.

Walter H. Moberly: "The spectacle of Jesus bearing the sins of persecutors, and by so bearing them, initiating their overthrow, is the guarantee that God is bearing the sins of the world—and that such a heavenly subduing, world conquering sacrifice is

* For those interested in references a list is appended to this article.

nal 'moment' in the Divine Life; an essential part of the activity whereby God becomes God."

William Temple: "God suffers and God conquers. When we suffer, we share the experience of God. . . . The life Divine is the Christ-life, the life of utter self-forgetfulness; and, in this period, that means real suffering and sacrifice—until all love is returned. The age-long agony of Redemption is the cry of God."

Von Hügel treats these opinions with his customary understanding and courtesy but emphatically disagrees. He dwells, as his own contribution, on the divine sympathy and tries to refute what he calls "the sorry rationalist alternative: 'either God sympathizes, and then he suffers' or God does not suffer, and then he does not sympathize.'" But I do not think he succeeds in explaining why the alternative is "sorry." His attempts to show that real sympathy does not necessarily involve real suffering (at least in one's own past) is lacking in the profound insight and exquisite discrimination which are his usual characteristics. I wonder if this is not because the phrase "divine sympathy" is, in fact, meaningless in any sense that we humans can understand. Undoubtedly God sympathizes with us after a divine manner. But to say that He "suffers with" us, in Greek instead of in English, does not make the matter intelligible to us (as von Hügel tries to do) if, in the next breath, we say that God cannot and does not suffer.

Perhaps, when my betters disagree, I may presume to express my own opinion. While I do not think that the doctrine of the divine sympathy, stupendous mystery that it is (and just because it is such a stupendous mystery) fully answers our need, I believe that von Hügel is right in holding that it is bad theology and therefore untrue to say that God, as God, suffers in any way, shape or manner. The statement seems to contain a contradiction in terms because God is essentially infinite, undiluted, superabounding joy. Even so, I dare not be cocksure; especially in the teeth of two expert theologians of our own American Church, who kindly helped me recently on this very

question. One says that there is a relation between God and evil that as a *relative* attribute of God can be called suffering. The other affirms that, of course, our Lord knows and feels everything that we know and feel—because He knows, as God, everything.

But let us go on to a second attempt to suggest in what manner our Lord feels what we feel. There is a shelf-full of meditations in our library whose author, a devout Roman Catholic religious of a couple of centuries ago, develops the notion that Christ as He hung on Calvary looked through the centuries and in some quasi-mystical way underwent the events in the life of each of His children. Here again is that craving to realize that our Lord shares our experiences. But this particular explanation seems to me, now at all events, a bit unreal. It reduces our dear Lord's mind to a sort of magic-lantern show in which our experiences are duplicated.

Naturally, I may be mistaken. Which of us can with complete assurance draw limits to the capacity of that altogether perfect human mind? The fact remains that it is difficult for us Anglicans nowadays to consider the mind of Jesus as functioning in a way so different from our own as to seem grotesquely other than human. And, in general, this thesis that our Lord in His own humanity shares the experience in every member of the race runs counter to the insistence of St. Thomas and other great theologians that He took, in the womb of Mary, only one human nature, so that each man's individual manhood remains distinct from His.

The fact that countless souls through the ages (and among them great Christian thinkers right down to the present time) have clung so ardently despite all apparent contradictions to the belief that our Lord, either as God or in His own humanity, shares the suffering of each of his creatures is witness to our innate craving for the intimate companionship which God has, in His infinite love, actually accorded us. For my own part, however, I doubt the legitimacy of saying *either* that our Lord as God "sees through our eyes, hears through

our ears," etc., or, on the other hand, that He does so in His own humanity.

But there is a third explanation which involves none of the difficulties of the other two and which has behind it a great weight of theological authority. It requires no *tour*

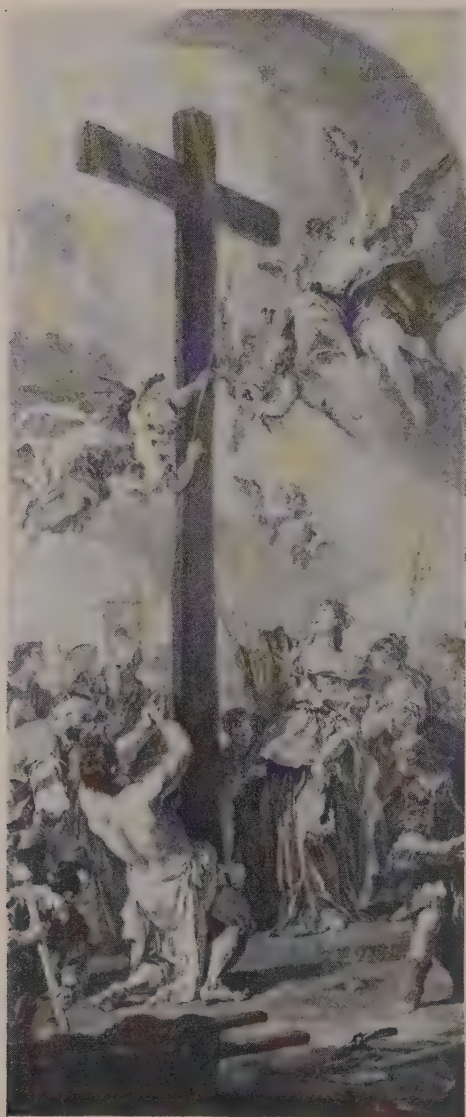
de force of the imagination and adds nothing novel or bizarre to the fundamental axioms of the Catholic Faith. It simply points out the necessary significance of the doctrine of divine immanence as we tried to do in Part I.

Let us examine it again and, for convenience sake, let us adopt a shorter designation for the Second Person of the Ever Blessed Trinity. Theologians through the ages have called Him "the Logos," (or, in English, "the Word"). Men express themselves by uttering language. God the Father expresses Himself, so to speak, by eternally generating or "uttering" the Divine Word. And the Divine Word is Himself a Person co-equal and co-eternal with the Father.

Theology tells us that the Father created through or by the Word—"all things were made by Him; and without Him was nothing made that was made." We have already realized that, in creating the world out of nothing, God did not do so "at arm's length" as the Deists imagine. On the contrary, in the very act of creation He in Himself so great love unites or associates Himself with all His creatures to the degree of the capacity of each. We need not venture into the mystery of mysteries; that, namely, the internal existence of one Person of the Godhead in each of the others. It is enough to attribute to the Word, primarily, the creative union. For, as St. Paul says, "By Him all things consist."

Hence, we are to attribute to God the Son not only the Incarnation, properly so-called, whereby He took a distinct and single manhood in the womb of the Blessed Mother, but an association, a union (an "identification" as the mystics would call it) with every man and, indeed, with every creature. In other words, it is the Logos—whom we may also properly call "our Lord"—who, as the principle of each man's being and energy, shares that man's experience and action from within.

He does not, remember, crush the individuality or impair the liberty of the human person with whom He thus unites Himself in love. He is, rather, the "Suffering Servant" of each human person, sustaining him and his faculties, furnishing him with the



THE FINDING OF THE CROSS
By Sebastiano Ricci

(Courtesy of the National Gallery of Art, Washington, D.C.)
(Kress Collection)

ver to think and act as that human person chooses. It is the human person, not the swelling Logos, who is morally responsible for that person's actions.

I hope that this does not sound complicated. There is no reason why it should. Indeed, it is divinely simple. One great reason why I prefer to look at the whole matter in this third way, rather than in either of the other two, is that it does not require the notion of a duplicated experience. If we believed that God knows with His divine mind all our experiences in the precise human terms in which we experience them, then our experiences just as they are would be duplicated in Him. So, as we considered earlier, if we believed that our Lord in His own manhood shares the precise experiences of each of us, we must consider those same experiences as duplicated (the "magic-tern show" idea) in His perfect human mind. But on this third assumption, our Lord simply feels what we feel and sees what we see in and through our own faculties. We are the instruments of that "secondary knowledge" of God of which we spoke in Part I—that manner of knowing which is so different and so infinitely inferior to the divine mode of knowing.

God knows all things, even our most secret thoughts. But He knows our thoughts in two altogether different ways. He knows them after a divine manner in the divine mind. He knows them after a creaturely manner in and through our own minds, of whose existence and functioning He is the immanent creative principle.

Now let us find this truth as expressed in the writings of the masterly German Roman Catholic scholar, Matthias Scheeben, who was one of the greatest theologians of modern times. R. M. Martin says that, "during his scientific activity over a period of thirty years Scheeben was the champion of the supernatural in Germany, the indefatigable defender of traditional doctrines against the rationalistic interpretations of Günther and his school, and played an important part in the resurgence of scholastic studies in his native land." His teaching existed in principle among the scholastics themselves,* but

Some of the relevant teachings of St. Thomas are indicated and beautifully summarized by Garrigou-LaGrange in *God, His*



VIRGIN AND CHILD
Trinity Church, New York City

Scheeben develops their thought and makes it explicit.

If you happen to be familiar with the technical language of theology you will see that the following passage (which is only one of a great many) goes far beyond anything we have said. "... The whole race truly belongs to the person of Christ as His body, although not in so close a relationship that

Existence and His Nature, "A Thomistic Solution of Certain 'Agnostic Antinomies.'" (See References following this article.)

the independence and personality of the other members are completely absorbed in the person of the Word, as is the case with the first fruit of the race. The other members keep their personal autonomy. But since the racial unity persists in spite of this personal autonomy and along with it, and since this autonomy is not isolated or completely blocked off, the persons pertaining to the race can be taken up in a higher person who mysteriously dominates the whole race, can be assimilated to the personality proper to this higher person, can be embraced and pervaded by Him. Thus they belong to Him more than to themselves, and in a larger sense form one person with Him, somewhat as Christ's own humanity, which is entirely stripped of its autonomy, forms one person with the Son."

Elsewhere, Scheeben says explicitly: "... it is not only we who suffer, but Christ suffers in us, with sufferings that resemble those He sustained in His own humanity."

Scheeben refers us constantly to the Fathers and Doctors of the Church. On the last point, for example, he quotes Naclantus and St. Augustine as follows:

Naclantus: "... He not only suffers in us: 'I fill up those things that are wanting of the sufferings of Christ in my flesh', and 'Saul, Saul, why persecutest thou Me?' He not only is clothed, harbored, and fed in us: 'As long as you did it to one of these my least brethren, you did it to me,' but we are reputed to be one and the same person as He," etc.

St. Augustine: "... whatever we suffer in ourselves He [Christ] too suffers."

Scheeben points to Colossians 1:24 about filling up "that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church," and indicates that the best exegesis refers it to our Lord's suffering in us. Following this clue, I found the following commentary of St. Augustine on the verse in question: "Christ is still suffering affliction; not in *His* very flesh, in which He has been received into heaven; but in *my* flesh, which still labors and is sorrowful upon earth."*

To Father Alan Watts' book, *Behold Spirit*, I owe the next two references: Dionysius: "... the Cause of the Univ. himself, by his abounding love and goodness is placed outside of himself in his providence toward all things that have being—and is drawn from his transcendent throne above all to dwell within all, through a transcendent and ecstatic power whereby he remains within himself." St. Irenaeus: "Only-begotten Word is always present with the human race, united to and mingled with His own creation, according to the Father's pleasure."

Thus God the Son, the Eternal Word, Second Person of the Ever-Blessed Trinity "dwells within all," is "united to and mingled with His own creation" and in us still suffering affliction." "We are reputed to be one and the same person as He" inasmuch as we are "assimilated to the personality proper to this higher person." Though men keep their "personal autonomy" (remaining morally responsible for their choices) "they belong to Him more than to themselves." Can words possibly express more complete and intimate union than that which we as creatures already have with our Creator? Yes, they can. A union still more wonderful, by far, is open to us by the grace won for us by Christ in His own humanity on Calvary. We must pass on to that in a moment. But first let us remember that the same God who is transcendent and wholly other than ourselves is also one with us by virtue of His very act of creating and sustaining us.

I hope you get the force of all this. It means that we can fit the great underlying fact of God's knowledge of our thoughts just as we ourselves think them, and can fit His feeling our feelings, into the great framework of Catholic Theology, without doing violence to the doctrine of the perfect cognition and the infinite, undiluted joy of the divine nature, on the one hand, or, on the other, to the integrity and individuality of our Lord's own manhood. Indeed, there may be no contradiction between those who maintain this third explanation and those who say that suffering is a relative attribute of God. If you will read St. Thomas' teaching

* Compare a somewhat similar passage in St. Gregory the Great's *Morals (on the Book of Job)* Book III, Section 25.

to what creation involves—in the full ultimate sense in which God creates—if you are not content to accept technical terms simply as such but will think them through to their genuine and necessary meaning,* I believe you will see that to create a thought is to think it, to create a thing is to feel it, to create an act is to do it; and that God not only did not but could not create us without experiencing what we experience; since such a notion would involve a contradiction in terms.

The Catholic Religion tells us that God unites Himself with every one of His creatures in the act of creating it. He unites Himself with us in sustaining us, moment by moment. He unites Himself, through us, with our every perception, sensation and act ("even to the performance," as Garrigou-LaGrange puts it, "of our natural and supernatural acts as well as that of our free will"). Indeed, so complete and intimate is this union with us that we may well say that our Lord feels your joys and your sufferings—not as God, nor yet as the God-man Jesus Christ—but *as you*.

What a wonderful word "union" is, when you think of it. It says so much with its few little letters. On the one hand, it speaks of an association, an identification, an intermingling so complete as to constitute unity; and, on the other, it plainly implies that there are two or more parties involved. The word "union" indicates more than one entity. Thus, we speak of the union between body and soul; a union so intimate that our body and soul may be said to "contain one another." Yet they are utterly different and they may (and, indeed, do for a time after death) exist separately. God is even more intimately one with you than your soul with your body. He is, so to speak, the very soul of your soul. Yet He is also wholly other than you. He is transcendent as well as immanent.

Now we come at last to the query, "If God is already, by the very fact of creation, so intimately united with us, what more is there to ask for? What was the need of the incarnation, the Cross, the Resurrection?"

Since this article is concerned, primarily

with God's relation to us and to all men as *men* and without regard to our religion or to our sanctity (or the lack of it), it might be sufficient to say that it leaves the need for the Christian Religion undiminished by a hair's weight. Nine-tenths of the theological books we read are quite rightly devoted to the uniqueness of Christ and His Church and to the truth that man can be saved by Jesus alone and by "none other name under heaven."

But, perhaps, I can indicate something of the relation between Creation and Redemption by asking you yourself to answer these two questions:

1. What is the essential difference between our Lord's intimate relation with each of us and His relation to that manhood which is uniquely His own?

2. What did the Sacrifice on Calvary necessarily involve in addition to being offered by a Divine Person?

As soon as the first question is put, the answer comes to you; for it is contained in the question itself. The Word's relation with us is that of a union between two persons or selves—His Divine Person and my created person—and the conditions of that union are such that the responsibility for my choices is altogether mine and not His; whereas, in Mary's womb, He took a manhood for Himself alone and is the responsible subject of all its words and actions. Through it He is, so to speak, free to express Himself perfectly and, in so doing, to reveal to us the character of God.

The answer to the second question is equally plain. Although the suffering undergone in us by our Lord is doubtless linked to His redemptive suffering on Calvary, and though, in any case, it is the price which our all-loving God pays for our existence, our redemption must involve the full and complete offering of a *human* will. And no single member of our fallen race (not even the Blessed Virgin) has been ready to make such an offering—or ever will—except through the grace won for us on Calvary by the perfect oblation of the human will of our Saviour.

I shall not elaborate on this for the reason given above. But I do point out that it gives

* Garrigou-LaGrange is a great help here. (See References at page.)

us a clue to the unutterable difference between our Lord's union with us simply as His creatures and that union which is effected by Baptism.

In the former or "natural" union, the love is all on God's side. We have it through no choice of our own. Moreover, although we could, no doubt, demonstrate it on purely intellectual grounds as a necessity of our existence, we could not be aware of it as a source of the utmost joy and comfort—we could not even *want* to be aware of it—except for the grace derived from Christ Jesus.

But in Baptism, His life is planted in our souls. By allowing that new life to develop and express itself within us we can do what, by nature, we cannot do. We can will the free, full offering of ourselves to God and advance in an ever-deepening "Supernatural" union, a union wherein we return the love so freely given. As Garrigou-LaGrange puts it, following St. Thomas:

"Moreover, through our elevation to the supernatural order the intimacy of our union with God is exceedingly increased. Sancti-

fying grace is a participation of the divine nature, or of the intimate life of God. ready in the natural order, creatures like to God, in so far as they participate *being, life and intelligence*; by grace they are like to God, in so far as they participate the *Deity*, or the intimate life of God, that which makes God to be God."

Let us praise and adore the dear Lord who died for us on Calvary nineteen centuries ago and by so doing won for us grace to rejoice with exceeding great joy for His inseparable companionship, as the Divine Word, with us and with all sentient creatures.

References to the authors quoted in Part II, in the order in which the quotations from each appear: F. von Hügel, on "Suffering with God" in *Essays and Addresses*, Second Series, pp. 172 ff.; M. Martin is quoted in a monograph on Scheeben by C. Vollert, S.J. R. Garrigou-LaGrange, *God, His Existence and Nature*, Appendix III, Section III, "The truth that Pantheism distorts, is to be found in the Thomist doctrine of the Divine Causality." See esp. sec. 6 on how God moves the created world. The later quotation in our text, on the difference between the natural and supernatural union with God, is found on pp. 462 of the same Appendix. M. J. Scheeben, *The Mysteries of Christianity* (Eng. trans., by Father Vollert) pp. 368, 9; p. 370. The quotation (p. 384, footnote) from Naclantus gives the reference as does that from St. Augustine (p. 372, footnote). My own quotation from St. Augustine is, italics included, in *Codex Commentary*, Vol. III, p. 663; reference given. Alan Watts, *Behold the Spirit*: St. Dionysius (p. 146, footnote) St. Thomas (p. 234, footnote); references given for both.

"The Swallow A Nest"

APRIL 23rd is an important date at Holy Cross. First of all it is Brother Aidan's birthday and second it is the date on which the swallows generally arrive from winter quarters. If they do not get here right on that day, it will most certainly be during the octave of the birthday. This is singularly appropriate for Brother Aidan is devoted to those birds. First a scout arrives and flies through the great cloister and out again. Apparently he wants to see whether we transitory things called mortals will have left our monastery intact since the season before. The scout stays around a day or two and then leaves. In no time he is back and the whole company with him. They twitter and circle through the arches of the cloister with enviable grace and speed.

Brother Aidan loves the swallows and watches for them constantly, detects the first arrival and follows them through the season until one day late in August he re-

minds: "They have gone!" On a warm summer afternoon he will stand with rapt attention watching the birds as they flash through the air catching small insects. "Wouldn't it be nice to be a swallow with Father?" He will ask.

The swallows nest in the cloister. Soon after arrival they go to work seriously to set up housekeeping. The nests are built like little hanging balconies and are composed of mud and straw glued against the brick walls or on ledges. They are not very tidy in the building and as a consequence the floor is littered with mud and trash to the great annoyance of the member of the community who has the household job of sweeping the cloister.

Father Founder slept on the cloister for many years and used to poke the nests down with great gusto as fast as the birds built them. Others have since followed suit every day when the work is started and a bit of mud is stuck to the wall, it is knocked

vn; the next day the same thing happens. The swallows will build nowhere else. Brother Aidan shakes his head over the monk's cruelty. "I still think those birds will fly out." He declares.

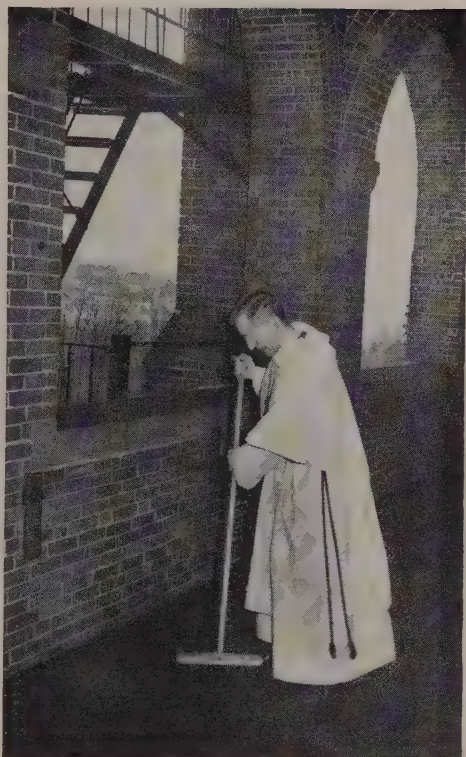
Then the usual thing happens. The father-superior-of-the-cloister has to go somewhere to preach and when he gets back the nests are completed. On his entrance to the swallow housing project, he is greeted by little yellow heads which peep over the rims of the nests and cry out piteously for mercy or for food. It would take a hard-hearted monk, indeed, to knock those nests down and evict the offenders.

A year ago it looked different. Father Baldwin was in charge of cleaning the cloister. Having been a chaplain in the Army he had probably become acquainted with many ways of foiling a desperate and determined enemy. Afternoon followed afternoon and he was seen climbing ladders (something he hates to do) attaching strings to nails and generally attempting to discourage the swallows from lighting by a series of obstacles. The plan did not work. The swallows pulled threads from the strings, no doubt thinking the unknown benefactor for so easily providing a necessary ingredient of swallow nests. Having failed this way Father Baldwin resorted to the old method and used a long stick.

The battle of the cloister continued through June and most of early July. Brother Aidan shook his head: "They will succeed, yet," he warned, but there did not seem to be the old tone of certainty in his voice. Then Father Baldwin had to go to Le du Lac to conduct a retreat for the sisters of the Holy Nativity and by the time he returned the happy families were in full possession of the cloister.

"I knew they would win," declared Brother Aidan, his face wreathed in smiles. Father Baldwin was sent to Santa Barbara in August, after the long retreat. He had not been in his new place of residence long before a post card came to him from the Holy Cross with just this message on it:

Earlier in the year, when the birds were nesting, the monks discovered a nest of swallows above the altar in the newly patched crypt of Saint Benedict. Some of them proposed to tear it down.



FATHER BALDWIN SWEEPS THE CLOISTER

But Dom Oderisco Graziosi good humoredly intervened. "Let them stay," he urged. "After all, they too are rebuilding." *

It was not difficult to determine who was holding up the monks of Monte Cassino for our example.

* Courtesy of TIME, Copyright Time, Inc., 1948.

Book Reviews

F. L. CIRLOT, *Apostolic Succession: Is It True* (Privately Printed: 1948.) pp. lx. + 659. Cloth. \$6.00.

Apostolic succession is a most controversial topic in the ecumenical movement. The reality of it conditions the Catholic contribution of Church Order to Christian Unity. Dr. Cirlot's exhaustive treatment is a notable achievement. He has assessed the New Testament, sub-apostolic, and patristic evidence in the full light of contemporary exegesis and research. He has re-valuated

the theory of Lightfoot; substantiated the findings of Swete, Turner, and Gore; and upset the speculations of Streeter. No serious discussion of Catholic Order can neglect this distinguished scholarship.

Christ's definite institution of an apostolate is demonstrated from the New Testament, taking into account recent criticism of the crucial passages. Dr. Cirlot's defence of the parables of the wicked husbandman, the unfaithful steward, the dragnet, the tares, the man without a wedding garment; the promise to Peter, and the promise of the twelve thrones is a remarkable accomplishment. This is followed by an analysis of the first four Christian centuries to show the presence of four principles essential to the meaning of apostolic succession: the theocratic principle of ordination from above, the hierarchical principle of the gradation of orders, the appointment by sacramental ordination, and the restriction of the power of ordination to the apostolate and its successors. This is amazingly complete and no problem of the reconstruction of texts, the exegesis, or the dating and provenance of documents is left unfaced. The probable development of the Apostolate into the threefold ministry and the primitive character of Catholic sacerdotalism are established. Dr. Cirlot has made the issue of apostolic succession depend upon the nature of primitive Christianity. It is inherently required by the *esse* of the Church. To deny this theory, would involve a total repudiation of his complete analysis of the scriptural, sub-apostolic, and patristic periods.

We have here the materials for a great book. Unfortunately, it remains merely the materials—the quarry from which other scholars will bring the finished product. In style, presentation, and scholarly methodology, it is calculated to repel all but devoted followers from reading it. The syntax is a tortuous mass of interdependent relative clauses and loosely connected parenthetical expressions which clubs the reader into insensibility. The style resembles a freshman's literal English translation of a German prose paraphrase of the Greek text of Aeschylus. The exposition is a complex confusion of logical argumentation and factual demonstra-

tion. There is absolutely no sense of activity. Material that should be compressed into a clause is expanded into a section. Opinions that should be stated in a sentence and substantiated in a footnote are blown into chapters. There is a total failure to comprehend what belongs in the text and what belongs in the notes.

The book violates every canon of acceptable historical writing. There is not one correctly written footnote in the entire volume, no recognition of what information should appear in footnotes. There is no uniformity of reference. Publishers and dates of publication are never given. Passages from patristic writers are cited in the text with no reference in the notes to edition, page, or location. The lack of a correct bibliography completes the confusion. Dr. Cirlot's supercilious precision of logical argumentation is combined with a cavalier disregard for precision in such maddening facts as his continual reference to "Lightfoot's celebrated Dissertation" without once indicating where it can be found or his reference to the Duns Scotus Temple correspondence as having appeared in *The Living Church* of "about ten years ago." If ecclesiastical scholarship is to stand on a par with secular scholarship, it must conform to the canons of historical writing. No reputable secular historian would take this volume seriously. No reputable American university would accept it as a doctoral thesis. Dr. Cirlot must be taken to task for impairing the usefulness of his really titanic scholarship by his utter refusal to make his work either intelligible or technically acceptable.

—L. A. HASELMAYER

D. R. DAVIES, *Secular Illusion or Christian Realism?* (New York: The Macmillan Co., 1949) pp. xv + 111. Cloth. \$2.50.

Weaving his way through the labyrinth of modern sociological, economic, psychological and historical study, D. R. Davies again presents a lucid and well ordered picture of bankrupt contemporary civilization. The author has wide interests and moves with ease in these fields of study. Together with his understanding of modern problems he is not beset with the easy utopianism or pessimistic determinism of the men who

ks he so well understands. As a Chris-
he sees that the radical corruption of
is in his heart and not in some form of
al, economic or psychological disorder
ch can be corrected by education or
cho-analysis. With almost ruthless force
shows the shallow assumptions of these
is. After this unmasking of secular illu-
is, he describes the frank realism of the
ristian approach to man's disorder. This
another worthwhile book to show how
ristian thinkers are on the offensive
inst an unbelieving world.

—J. G.

WEL MILLS DAWLEY, *Highlights of
Church History, The Reformation*, (Phili-

delphia: The Church Historical Society,
1949.) pp. 48. Paper.

This short study of the Reformation is
the expanded form of an address given by
the author at a school of religion for men
in Pittsburgh. Although the title would indi-
cate a general treatment of the Reformation,
the main concern is Anglicanism. The clar-
ity and directness of this small work should
commend it to people who want the facts
about that crisis in Church history in con-
cise form. But there is more here than facts,
there is a deep understanding of the real na-
ture of Christianity and not just her annals.
This study should whet the appetite for a
larger work from this author.

—J. G.

Santa Barbara

Did you ever try to go to sleep in an
per right over a party of lady delegates
the way home from a church conven-
? If so, you know something of the
rs of missioning in the Far West. We
not know what church they adorned:
ne grim sect that convenes in silence?
What a thought for 'General Conven-
!) If so, there certainly had been a
ction, for they chattered—we had almost
itten "like magpies." But of course to
Episcopalian that would scarcely be
erent.

Anyway it was worth it to see how
lympia Diocese is forging ahead. One
rish has such swarms of children that we
d to take them in sections. And on the
ernoon the rector dozed, and an old school
end took the missionary out to his ranch, and
h arrived out of breath just before zero
ur, to find that the painters had seized the
portunity to raise extension ladders in the
urch and sandpaper the rafters—well,
you wonder that the younger group,
enty-five strong, were a bit hilarious?

Not so the older group. "How could God
loving," we asked, "way back before
ere were any people for Him to love?"
hy, said a girl, at the *thought* of the peo-
e He was going to make later! And we
ll have a wonderful symbolic drawing

showing God arriving in a boat at a desert
island to rescue a child from fearsome beasts
labeled SIN. "And what must we do to be a
success?" Up went a hand. We hoped
the lad would answer, "Serve our purpose,"
or "Be friends with God." Instead he said
quite simply, "Think." Do you wonder we
still love the children's mission?

Next for young people's retreats. It can't
be done? Don't you believe it can't. For we
have seen it with our eyes. Some forty high
school boys and girls not only came but
entered in, and that in spite of difficulties.
For Los Angeles, alas, still has no retreat
house, and we had to drive to the hospitable
Presbyterian conference grounds, only to
find that we were not their only guests. In
all innocence they had signed up for the
same night a group of Baptist youngsters
who kept anything but silence, and were
still hallowing back and forth at eleven. Add
to this that, despite mounds of blankets,
and all that about sunny California, we
nearly froze. Never mind, we rose just after
six, donned sweaters and overcoats, and
walked a mile to the parish church for Holy
Communion. Then breakfast in silence, and
four meditations in an auditorium not par-
ticularly designed for prayer. We submit
that for young beginners they did them-
selves credit. And think what they might

have done in a place properly appointed. We hope the boys will some day be our guests at Mount Calvary.

Will you pray for Mount Calvary on May 2nd? That afternoon—first Vespers of the Finding of the Holy Cross—Bishop Bloy of Los Angeles is coming to dedicate our house of God. At eleven on the morning of the 3rd our Father Superior, Bishop Campbell, will sing the first solemn high Mass. That evening he will begin a two-day retreat for priests. This will be our eighth group retreat. We hope that many

more retreats, both for priests and laymen, will follow. And for all this we shall be most grateful for your prayers.

Santa Barbara Intercessions

May 2-3, dedication of Mount Calvary House.

May 3-6, retreat for priests at Mount Calvary.

May 8-10, school of prayer at Valparaiso, California.

May 27-30, retreat at Mount Calvary for laymen from Redwood City, California.



MT. CALVARY MONASTERY

View from the South

Notes

Father Superior sang the Mass and blessed the Holy Oils at St. Luke's Chapel, Trinity Parish, New York City; preached the Three Hours at Mt. Calvary Church, Baltimore, Maryland; held an ordination at the Church of the Holy Communion, Paterson, New Jersey.

Father Kroll preached at Hackley School, Tarrytown, New York.

Father Harrison preached the Three Hours at All Saints' Church, Dorchester, Massachusetts.

Father Whittemore left for the Liberian Mission where he is to be in charge for two years.

Father Parker preached the Three Hours at St. Peter's Church, Niagara Falls, New York.

Father Packard preached the Three Hours at Holy Cross Monastery, preached and showed the Liberian Films at St. Peter's

Church, Springfield, Massachusetts; gave a talk before the Missionary Society at the Virginia Theological Seminary.

Brother Herbert attended and spoke at a youth rally at Garden City Cathedral, Long Island; spoke on the religious life at the First Presbyterian Church, Englewood, New Jersey.

Father Gunn preached Palm Sunday at Grace Church, Newport News; St. John and Trinity Churches, Portsmouth, Virginia, with the Three Hours at the latter. He conducted a conference for church college students at the Long Island Diocesan Youth Center.

Father Hawkins took the services on Palm Sunday at the Church of St. James the Less, Philadelphia, Pennsylvania; conducted the Oblates' retreat at Holy Cross Monastery.

We are glad to report that Father Hugson has returned from the hospital and is continuing to improve in health.

Intercessions

se join us in praying for:

father Superior making his annual visitations to Mount Calvary Monastery, Santa Barbara, California and St. Andrew's, Tennessee, as well as conducting priests' retreats at both places; preaching at St. John's Church, Versailles, Kentucky, Whitsunday. Father Packard giving a teaching mission at St. James' Chapel, Lake Delaware, New York, May 8-15; conducting a retreat for associates at the Church of the Ascension and St. Agnes, Washington, D. C., May 15-18; giving an address at the Woman's Auxiliary Communion breakfast at All Saints' Cathedral, Albany, New York, Whitsunday. Father Gunn giving a retreat for laymen at Holy Cross Monastery, May 20-22.

Father Hawkins giving a missionary talk and showing the Liberian Films at the Church of the Resurrection, New York City, May 15; giving a retreat at St. Clare's House, Upper Red Hook, New York, May 23-25; speaking at Prize Day, South Kent school, Kent, June 6, showing the Liberian Films at St. James' Chapel, Lake Delaware, New York, June 9.

Contributors

Mr. Lawrence R. Dawson, Jr., is a communicant of St. Andrew's Church, Ann Arbor, Michigan, and a teaching fellow in English at the University of Michigan.

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MADONNA AND CHILD
Artist Unknown

An Ordo of Worship and Intercession May - June 1998

- 16 Monday W Mass of Easter iv gl col 2) of St Mary 3) for the Church or Bishop pref of Easter til
cension unless otherwise directed—*For all shrines of Our Lady*
 - 17 Tuesday W Mass as on May 16—*For the Confraternity of the Christian Life*
 - 18 Wednesday W Mass as on May 16—*For the Confraternity of the Love of God.*
 - 19 St Dunstan BC Double W gl—*For Church musicians*
 - 20 St Bernadine of Sienna C Double W gl—*For the Priests Associate*
 - 21 Of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Venerat
—*For the Oblates of Mount Calvary*
 - 22 5th (Rogation) Sunday after Easter Semidouble W gl col 2) of St Mary 3) for the Church or Bi
cr—*For blessing on the crops and harvests*
 - 23 Rogation Monday V col 2) of St. Mary 3) for the Church or Bishop—*For the starving and destit*
 - 24 Rogation Tuesday V Mass as on May 23—*For the proper care of the soil*
 - 25 Vigil of the Ascension W Mass a) of the Vigil gl col 2) Rogation 3) of St Mary or b) after Ro
tion Procession Rogation Mass V col 2) Vigil 3) of St Mary LG Vigil—*For the peace of the worl*
 - 26 Ascension of Our Lord Double I Cl gl cr pref of Ascension until Whitsunday unless otherwise
rected—*For all religious*
 - 27 Venerable Bede CD Double W gl col 2) Ascension cr—*For St Andrew's School*
 - 28 St Philip Neri C Double W gl col 2) Ascension cr—*For the Seminarists Associate*
 - 29 Sunday after Ascension Semidouble W gl col 2) Ascension cr—*For the Liberian Mission*
 - 30 Within the Octave Semidouble W gl col 2) of St Mary 3) fo the Church or Bishop cr—*For all
doubt or perplexity*
 - 31 Within the Octave Semidouble W Mass as on May 30—*For the ill and suffering*
- June 1 Within the Octave Semidouble W Mass as on May 30—*For the Order of the Holy Cross*
- 2 Octave of the Ascension Gr Double W gl cr—*For economic and social justice*
 - 3 Friday W Mass of Sunday gl col 2) Martyrs of Uganda 3) of St Mary—*For the Faithful Departed*
 - 4 Vigil of Pentecost R gl pref of Whitsunday—*For all civil authorities*
 - 5 Whitsunday Double I Cl R gl seq cr pref of Whitsuntide through the week—*For Christian reunion*
 - 6 Monday in Whitsun Week Double I Cl R gl col 2) Whitsunday seq cr—*For those graduating from scho
and colleges*
 - 7 Tuesday in Whitsun Week Double I Cl R gl col 2) Whitsunday seq cr—*For the bishops*
 - 8 Ember Wednesday Semidouble R gl col 2) Whitsunday seq cr—*For all ordinands*
 - 9 Within the Octave Semidouble R gl col 2) St Columba Ab seq cr—*For Christian Family Life*
 - 10 Ember Friday Semidouble R gl col 2) St Margaret of Scotland 3) Whitsunday seq cr—*For the spin
of penitence*
 - 11 Ember Saturday Semidouble R gl col 2) Whitsunday seq cr—*For Mount Calvary, Santa Barbara*
 - 12 Trinity Sunday Double I Cl W gl cr pref of Trinity—*Thanksgiving for the Christian Revelation.*
 - 13 St Barnabas Ap Double II Cl R gl col 2) St Anthony of Padua C cr pref of Apostles—*For the
Barnabas Brotherhood*
 - 14 St Basil BCD Double W gl cr—*For the increase of the religious orders*
 - 15 Wednesday G Mass of Sunday a) col 2) of the Saints 3) for the faithful departed 4) *ad lib* or b
as votive of Trinity W cols as above pref of Trinity—*For the Companions of the Order of the Ho
Cross*
 - 16 Corpus Christi Double I Cl W gl seq cr prop pref (of Nativity)—*For all priests*

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As this is written (April 5th), we are still waiting for delivery of copies of Fr. Hughson's really great book **WITH CHRIST IN GOD**. The first Edition was sold out some months ago, and the S.P.C.K., London, publishers of the book, have a Second Edition in production.

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